

DECEMBER 2025

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
30 First Sunday of Advent	1 Adult Catechism 7 p.m.	2	3	4	5 First Friday	6 Rorate Mass 6:00 a.m.
7 Second Sunday of Advent	8 Immaculate Conception of the BVM Holy Day	9	10	11	12 Our Lady of Guadalupe Pro-Life Vigil OLG Fiesta	13
14 Third Sunday of Advent	15	16	17 Ember Wednesday	18	19 Ember Friday	20 Ember Saturday Day of Recollection
21 Fourth Sunday of Advent	22	23	24	25 Nativity of Our Lord Holy Day	26 All-Night Adoration	27 Choir Rehearsal
28 Sunday in the Octave of Christmas	29	30	31	1 Octave of the Nativity Holy Day	2 First Friday (No Homeschooler event)	3 First Saturday

Contact Us:

Sacramental Emergency:
(719) 464-6129

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Pro-Life Events:
Michael Smiley (719) 502-9149
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St. Benedict Altar Guild:
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Take-Them-a-Meal/Sunday Brunch:
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Young Roses of Mary Girls' Group:
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Please pray for:

Repose of the Souls of:

Command Sgt. Major Chad Keirns,
U.S. Army
Capt. Mary McCowen, U.S. Army
Lt. Col. Lynn W. Sullivan, U.S. Army
Staff Sgt. Marc Snyder,
U.S. Marine Corps

Parishioners in the Military:

1st Lt. David Bentley, U.S. Air Force
Master Sgt. Chris Biery, U.S. Air Force
Spec. 2 Victor Follis, U.S. Space Force
Petty Officer 1st Class Paula Gennitti,
U.S. Navy
Master Sgt. A. Youngblood, U.S. Army
1st Lt. Adam Giammattei, U.S. Army
Sgt. 1st Class Cinthya Zuniga, U.S. Army

* IMMACULATE CONCEPTION CATHOLIC CHURCH



THIRD SUNDAY of ADVENT

December 14, 2025



Sunday Schedule:

Low Mass: 7 a.m.
9 a.m.

Sung Mass: 11 a.m.

Confessions:
One-half hour before Mass and Saturdays at 4 p.m.

Daily Mass Schedule:

Monday, Tuesday,
Wednesday: 8 a.m.
Thursday: 6 p.m.
Friday, Saturday: 8 a.m.

Holy Hour:
Thursday: 7 p.m.

Pastor:

FR. JAMES GORDON, F.S.S.P.

Assistant Pastor:

FR. DENNIS GORDON, F.S.S.P.



Priestly Fraternity of St. Peter parish in Colorado Springs

INTERIOR SILENCE

from: *Divine Intimacy*,

by Fr. Gabriel of St. Mary Magdalen, O.C.D.

O Lord, hush all the voices of the world, of creatures, and of self, so that I may listen to no voice but Yours.

Holy Scripture says, "In the multitude of words there shall not want sin. He that hath no guard on his speech shall meet with evils" (*Proverbs 10:19-13:3*). The rule of life of a consecrated soul, even if she lives in the world, should always provide for the practice of silence; and if, because of the demands of her duties, it is absolutely impossible for her to observe fixed times of silence, it is indispensable that she hold fast to this principle: to speak as little as possible with creatures in order to be able to speak as much as possible with God. She must, therefore, accustom herself to keeping control over her words, thus avoiding loquaciousness, idle chatter, prolonged conversations, and excessive exchange of confidences. The same norm which governs the use of the senses governs also the use of speech — it is to be used only in

the measure required by duty or charity. Of course, it is certainly licit to talk for the purpose of taking some just alleviation or recreation, but always with moderation and within reasonable limits.

However, it is not enough to observe exterior silence; we must also strive for interior silence, that is, silence of the interior senses — the memory, imagination, sensitive feeling, thoughts, recollections of the past and useless conjectures about the future.

"If any man think himself to be religious, not bridling his tongue... this man's religion is vain" (*James 1:26*), which is to be understood, says St. John of the Cross, "no less of inward speech than of outward" (*Precautions 9*).

God Himself says to the soul desirous of divine intimacy, "Hearken, O daughter, and see, and incline thy ear, and forget thy people and thy father's house" (*Psalm 44:11*). Sr. Elizabeth of the Trinity makes the

following comment on this verse, "In order to listen we must forget our 'father's house'; that means, whatever pertains to the natural life.... To forget our 'people' is meant that world which forms, as it were, part of ourselves. It includes our feelings, memories, impressions, and so forth. In a word, it is self. We must forget it, give it up, and when the soul has broken with it, and is wholly delivered from all it means, 'the King greatly desires its beauty'" (Sr. Elizabeth of the Trinity *II:10*).

The beauty of a recollected soul is the unity of her spirit, which is not divided and dissipated among creatures but is entirely concentrated on God. Then God takes pleasure in her and often manifests Himself to her, transforming her recollection, that is, her "silence" and making it divine, for "the knowledge of Him is in divine silence" (St. John of the Cross, *Spiritual Maxims I*, 26).

This total silence, both exterior and interior, disposes the soul to know and listen to God who dwells within her: "One word spoke the Father, which Word was His Son, and this Word He speaks ever in eternal silence, and in silence must it be heard by the soul" (St. John of the Cross, *ibid. II:21*); and Sr. Elizabeth of the Trinity exclaims: "O eternal Word, utterance of my God, I desire to spend my life in listening to You!" This is the fundamental occupation of a soul who wishes to be a "perfect praise of glory" of the Blessed Trinity: to live interiorly in continual silence, listening to and adoring

God present within her, and exteriorly, being and doing only what the divine Word indicates from moment to moment.

O my God, teach me the secret of the silence which reaches unto interior silence.

I have often had this experience: when I pour myself out on creatures and waste my time in long, useless conversations, my spirit becomes dry, dissipated and empty; and then, if I want to be recollected in prayer I am unable to silence that little world of impressions, talk, imaginings and idle thoughts which continually brings me back to creatures.

O Lord, I know that you want greater fidelity to silence and more care to avoid spending myself on creatures. Yes, O God, I will be silent with creatures so that I can hear Your voice which speaks in silence.

"But whenever I dally with my 'self,' preoccupied with my sensitiveness; when I pursue useless trains of thought or any sort of useless desire, I am wasting my strength, and my soul is not perfectly ordered toward You, O Lord. My lyre is not in tune, and when You, my divine master, strike it, You cannot bring forth the divine harmonies. It is still too human and there is discord. If I am keeping anything for myself in my interior kingdom, my powers are not all 'enclosed' in You, my God, and I cannot be a perfect praise of glory... because unity does not reign in me, and instead of persevering in praise, in simplicity, no matter what happens, I am continually obliged to tune the strings of my instrument

† MASS INTENTIONS †

FOR THIS WEEK

Monday, December 15 ~ Feria of Advent

8 a.m. — Bonnie & Gordon Hayes, by Kartes Family

Tuesday, December 16 ~ St. Eusebius

8 a.m. — Charles Piquette, by Catherine Piquette

Wednesday, December 17 ~ Ember Wednesday

8 a.m. — + Cesar Monagas Delgado, by Ivan Delgado

Thursday, December 18 ~ Greater Feria of Advent

6 p.m. — Imelda Strobel, by Greg Strobel

Friday, December 19 ~ Ember Friday

8 a.m. — Fr. José Zepeda, F.S.S.P.

Saturday, December 20 ~ Ember Saturday

8 a.m. — Immaculate Conception Parish

Sunday, December 21 ~ Fourth Sunday of Advent

7 a.m. — Private Intention

9 a.m. — Matthew, Michael and Liz Taylor, by Kristen Taylor

11 a.m. — Pro Populo

Fr. Saguto may accept Mass intentions

Upcoming Parish Events

December 20 ~ Day of Recollection

Fr. Gordon will give a series of talks and meditations to help us spiritually prepare for Christmas. This will be a day of silence, prayer and reflection. Please bring your own breakfast, lunch and a book for spiritual reading. Open to ages 12 and up.

(the powers of my soul), because they are all a little discordant" (Sr. Elizabeth of the Trinity, *II:2*).

Help me, O Lord, to attain this beautiful interior unity which unites all my faculties in silence in order to concentrate them on You, which makes my soul attentive to every one of Your words, capable of perceiving the slightest inspiration and motion of the Holy Spirit.

"You, O Lord, wakeneth in the morning, in the morning You wakeneth my ear, that I may learn all from You" (Sr. Elizabeth of the Trinity, *III*). +++

is light as a whisper and sounds without noise; a profound silence is necessary, therefore, in order to hear it. O loving Incarnate Word who once, with one movement of Your hand, silenced the winds and calmed the waves on Genesareth, deign to repeat this action in my Soul, so that a great calm, a great silence will reign in it.

"O eternal Word, utterance of my God! I long to spend my life in listening to You; to become wholly 'teachable,' that I may learn all from You" (Sr. Elizabeth of the Trinity, *III*). +++